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questions relating to this study are discussed. The spirit of this presentation and its execution, are all that could be desired in view of the small amount of space at the disposal of the author. There are not a few who would be pleased to have Dr. Curtiss publish in full his lectures on Old Testament Theology. It is a matter for congratulation that the publication of the "Current Discussions" is to be continued.

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### CHEYNE'S JOB AND SOLOMON.\*

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When we recall the fact that Dr. Cheyne has published, within a very few years, commentaries on Isaiah, Jeremiah, Hosea and other Minor Prophets, we cannot but express surprise at the appearance of this new volume from his pen.

The writer seeks to apply to the Books of Job, Proverbs, Ecclesiasticus and Ecclesiastes, the same principles of criticism which have recently played so important a part in Pentateuch-study. Many suppose that the literary criticism is confined to the Pentateuch, Isaiah, and perhaps a few other books like Zechariah. These portions, it is true, have received most attention; but now the critic's work will cover all parts of Sacred Writ.

The work is introduced by a discussion "How is Old Testament Criticism Related to Christianity?" It is the author's belief that the day of "negative criticism is past," as well as "the day of a cheap ridicule of all critical analysis."

In fifteen chapters (pp. 115) on Job, six are given to the general interpretation of the various parts of the book, and in the remaining there are discussed (1) the traditional basis and purpose of Job, the growth of the book; (2) the date and place of composition; (3) argument from mythology; "one of the peculiarities of our poet is his willingness to appropriate mythic forms of expression from heathenism;" (4) argument from the doctrine of angels; (5) argument from parallel passages; (6) the disputed passages, especially the speeches of Elihu; (7) is Job a Hebraeo-Arabic poem? (8) the book from a religious point of view; (9) the book from a general and western point of view.

From this brief synopsis, it will be seen that the great questions of the book are considered. It need not be added that the discussion is at once scholarly and judicious. It is true, however, that Dr. Cheyne has taken such advanced ground that very few on this side of the ocean will be ready to follow him. There are no longer very many who feel compelled to acknowledge a veritable Job, or rather to understand the events and colloquies as having literally taken place. A large number will agree with the author in assigning the speeches of Elihu to a different writer. The assignment of the book to a late period will also be accepted by many. But the average Bible-student and conservative scholarship will be slow to grant any considerable degree of willingness on the part of the author of Job "to appropriate mythic forms of expression from heathendom." Dr. Cheyne's explanation of this willingness, granting that it exists, is certainly satisfactory: "It was not due to a feeble grasp of his own religion; it was rather due

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\* JOB AND SOLOMON; or, The Wisdom of the Old Testament. By the Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of Interpretation at Oxford. London: Kegan Paul, Trench & Co., 1 Paternoster Square. 1887. 8vo, pp. 309. Price, \$1.25.

partly to the poet's craving for imaginative ornament, partly to his sympathy with his less developed readers, and a sense that some of these forms were admirably adapted to give reality to the conception of the 'living God.'"

Dr. Cheyne is certainly an adept in the work of comparing parallel passages; and he with great truth remarks that "a great point has been gained in one's critical and exegetical training when he has learned so to compare parallel passages as to distinguish true from apparent resemblances, and to estimate the degree of probability of imitation."

We cannot go into the details of his work on Proverbs, Ecclesiasticus and Ecclesiastes; it will suffice to say that every-where there is evidence of the same calm and judicious weighing of opinions, and of the same advanced critical positions. The book is not one in which the ordinary Bible-student will be greatly interested; but the special student will find it rich in suggestion, and a model of critical research. We can only regret that it was not possible for the author to give us the philological notes which, according to his original design, were to have been included.